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ABSTRACT

The Slovak society is in the process of transformation. The main direction of transformation is political, from the totalitarian to the democratic society. The growing cultural variety of Slovakia increases the importance of multicultural education for student teachers. This curriculum guide for multicultural education in teacher training in Slovakia has been developed with advice and input from university colleagues from all over the world. The purpose of the curriculum is to provide a framework for the inclusion of multicultural education in Slovak universities. The guide is divided into the following sections: "Curriculum objectives" ("Basic concepts"; "Purpose of curriculum"; "Curriculum objectives"; "Character of curriculum"); "The starting points of multicultural education in Slovakia" ("Needs of the society"; "The needs of the school system"; "External conditions"); "The sense of multicultural education" ("Expectations"; "Key values"; "The importance of multicultural education"; "The character of multicultural education"; "Target groups"); "Intercultural competencies of a teacher" ("Content standards"; "Performance standards"; "Abilities"; "Skills"; "Personality standards"; "Attitudes"); "The content of multicultural education" ("Themes"; "Methods"; "Co-operating areas of education"); and "The course of multicultural education" ("Hidden curriculum"; "The place in the study programmes"; "Time frameworks"; "Evaluation"). (BT)

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Multicultural education in teacher training

(Curriculum guide for universities)

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Vydal PhDr. Milan Štefanko – Vydavateľstvo IRIS

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A. CURRICULUM OBJECTIVES

This part of curriculum deals with its purpose and objectives.

Basic concepts

The concept of ***multicultural education*** in this curriculum denotes education for cultural plurality. It is the education that supports cultural plurality and a peaceful coexistence.

The concept of ***multicultural understanding*** denotes the ability of a member of a certain culture to enter into the spirit of a different culture and to accept it. It is the understanding among various cultures.

The concept of ***intercultural*** in various connections (e.g. with competencies) denotes the ability of viewing various cultures from a detached point of view, the ability to perceive them in mutual interactions.

The concept of ***culture*** in this curriculum denotes the spiritual culture, that is a set of signs, values, ideas, norms; artifacts in which they are expressed; activities in which they are realised; institutions which secure functioning of culture. All these elements are features of a certain social group.

The concept of ***social group (community)*** in this curriculum denotes a grouping of people in a certain territory where the system, functional and organisational connections characteristic just for this group come to existence. The collective awareness of the social group is formed in psyches of its members in a mutual communication.

The concept of ***universities*** denotes a complete level of education between the secondary school-leaving examination and obtaining a degree of master.

The concept of ***curriculum*** denotes a set of contents (themes), teaching and educational methods, output standards and explanation of existence of such curriculum.

The concept of ***standards*** denotes the goals of education, i.e. the point to which the educational process is to bring the students. These are the

requisite qualities of an individual that he/she should have after coming through a certain process of education.

The concept of ***competent, competence*** denotes the complex of individual skills, abilities, knowledge and attitudes towards a certain activity.

Purpose of curriculum

The purpose of this curriculum is to provide a ***framework*** for the inclusion of multicultural education[1] into the teacher training at the Slovak ***universities***. It does not provide the framework for multicultural education at the lower levels of schools and in case of its use abroad it would be necessary to realise certain modifications for concrete conditions.

The target group of this curriculum are the faculties preparing the teachers for all levels and types of schools. First of all university teaching staff can use it. The basic intention of use of this curriculum is to develop in students – prospective teachers their ***intercultural competencies***[2], i.e. the ability of multicultural understanding as well as skills, knowledge and attitudes necessary for the development of multicultural education in future practice of teachers and for the development of multicultural understanding in the consciousness of their future pupils. The final profit from the use of this curriculum will have the students of these faculties.

The curriculum can be ***used*** most effectively in the preparation of teachers of civic education, history, mother tongue, foreign languages and geography. These subjects at primary and secondary schools deal directly with intercultural relations and therefore first of all these teachers should be prepared for intercultural education.

However, the curriculum includes many ***general ideas*** on multicultural education that are valid outside university teaching process. Therefore it can also be used as source material for any kind of multicultural education.

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[1] *Definition of multicultural education – see the part The sense of multicultural education.*

[2] *Detailed description of intercultural competencies – see the part Intercultural competencies of a teacher.*

Curriculum objectives

The ***ideal and final objective*** of the curriculum for multicultural education is to contribute to the intercultural understanding in the Slovak society in four directions:

- The influence of teachers educated through this curriculum should lead to the education of children interculturally emphatic, able to understand cultural differences, able to accept cultural diversity.
- Through the education of such population the curriculum can contribute to the intercultural understanding in the Slovak society, to the removal of conflicts and contradictions among various cultures in Slovakia.
- Removing of conflicts should in its final consequence lead to the elimination of prejudices and discrimination based on the cultural, racial, property or other differences.
- The most remote objective of this curriculum is the building of conditions necessary for the equality of the life chances for all members of the Slovak society. The equality of chances in education as well as in work is an important condition for healthy development of the societv that does not waste material sources, where talented individuals are not lost and where everybody has an appropriate space for self-realisation.

Real and relatively ***short-term*** objectives of this curriculum are oriented at the educational process at school:

- The main and at the same time real objective is education of an interculturally competent teacher. The general objective is the development of intercultural attitudes of prospective teachers and the development of a cultural personality of a teacher. Partial objectives are the improvement of intercultural knowledge, the development of abilities of prospective teachers to realise multicultural education in their future practice and the development of skills for interculturally orientated educational process.
- Secondary, but not less important objective of the curriculum is the development or the deepening of intercultural understanding at the teacher training faculty. Only in this way the harmony of the written curriculum with a „hidden" curriculum manifested in the atmosphere of the faculty, organisation of study, interpersonal relations or sign structures used by the faculty can be secured.
- This curriculum will be effective through an interculturally competent

teacher. Its aim will be to act in the direction of the removal of discrimination at schools – discrimination on the racial, ethnic or cultural basis.

The real objectives of the curriculum are thus orientated first of all at the university that prepares teachers. Immediately after this the curriculum is aimed at the change of atmosphere and social relations at schools where future teachers will teach. Educational process, however, does not take place out of the real social relations. Realisation of the objectives will be influenced by the ***environment*** (social, political, economic, etc.) in which the educational process takes place. Thus also the influence of this curriculum will be limited and it cannot be expected that it will remove all problems in the society. The multicultural education of teachers probably will not be able:

- To remove social inequality in society because it is not caused only by a level and quality of education although school can create the personality conditions for the elimination of social inequality;
- To remove poverty in society from the same reason although the school can develop in various ethnic groups the abilities necessary for getting off the poverty;
- To get all members into the equal power position although the school can create in members of various social classes personality conditions for the realisation of power;
- To force all people to love each other although the school can stimulate and develop the abilities for intercultural tolerance and acceptance.

Character of curriculum

From a formal point of view this curriculum is only a ***general curriculum*** and does not have the ambitions to cover all specific features of various regions, social groups or schools. It is developed with the aim to provide a general structure of multicultural education at universities. It does not prescribe what and how to teach at individual schools. It provides the foundations and the framework for building the concrete programmes of multicultural education of prospective teachers according to the concrete conditions.

It is therefore built in a model way so as an individual pedagogue could complete it or to select from it only some parts. However, keys to any changes or supplements are intercultural competencies of a teacher.

The curriculum has an inter-subject character and it is possible to work with it in various subjects, in various university courses, lectures or seminars.

From the point of view of its content this curriculum comes out of the so-called humanistic understanding of educational process.[3] It means that it stresses upbringing (development of the personality of a student) in contrary to education (accumulation of knowledge); it follows the development of higher cognitive functions as well as the ability of evaluation, creativity, divergent and critical thinking, etc.; it is aimed at the development of non-cognitive functions of the student's personality such as emotionality, attitudes, motivation and others.

For the development of such orientated educational process the curriculum is opened in that way so as students could actively take part in the selection of the content of teaching and could help in building of forms and procedures of education as well as to co-operate actively in the development of individual teaching programmes. Thus the curriculum is based on the „self-learning" students and it refuses one-sided transfer of knowledge from the university pedagogue to the students.

In the background of such approach there is also an effort to respect the personal cultures of students. The curriculum can be effective for multicultural education only when it comes out of the cultures of students or respects the special features of such culture.

Multicultural education without respect for culturally specific characteristics of educated individuals is not multicultural education but only the implementation of ideology of multiculturality.

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[3] *They support the ideas of C. R. Rogers, J. Dewey, S. Kovalik, R. R. Olivar, in Slovakia mainly the ideas of M. Zelina.*

B. THE STARTING POINTS OF MULTICULTURAL EDUCATION IN SLOVAKIA

This part of curriculum explains the inevitability of introduction of multicultural education in the educational system in the present Slovakia.

Needs of the society

The Slovak society in its substance is the ***multicultural society.***

Except of about 86% of Slovaks there live in the Slovak Republic also other ***nations*** or ***ethnic groups*** and ***nationalities.*** It is about 11 % of Hungarians, approximately 2 % of Gypsies, at about 1 % of Czechs, at about 1 % of Ruthenians/Ukrainiens, many Poles, Vietnameses, Albaniens and others[4]. The situation is each time more varied because of a high birth rate of Gypsies and the growing immigration.

In spite of the fact that the Slovak Republic belongs to the countries with a relatively high standard of living there still exist big ***social differences.*** There prevails a social middle class (with its property and the lifestyle in the middle of the extremes). In the last years there has grown a relatively small but economically very strong group of rich people and at the same there grows a number of people living on the poverty line. To the growing number of the poor sections of population contributes also a big rate of unemployment and a special group is created by homeless people. According to the social-economic prognoses the social differences in the next years will grow even if the economic situation improves.

In spite of the fact that the territory of the Slovak Republic is not big it is very differentiated as to the ***regions.*** If we do not take into account such marked regions as it is Orava or Spiš there have developed the big cities (Bratislava, Košice, Nitra, Banská Bystrica and others) that are significantly different from the village. The lifestyle in the mountain and alpine parts

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[4] *According to Universe 1999. Prehľad základných údajov o Slovenskej republike. Bratislava: STV 2000 (Universe 2000. Review of basic data on the Slovak Republic)*

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differs markedly from the lifestyle in the agricultural south or from the lifestyle in the poorer regions of the eastern or northern parts of Slovakia. Some regions are as to the industry more advanced as the others (e.g. the difference between the regions of Trenčín and Spiš). With the development of decentralisation of the state and public administration it can be expected that also cultural differences among regions will grow.

In spite of the effort, existing for decades, aimed at the building of the culturally homogeneous society in Slovakia there has developed the society very differentiated in ***values***.

The big differences are manifested in the ***world view*** – although 65% of the society declares the Catholic religion as its world view, here lives a big group of the members of other religions – Protestant (about 8%), Jewish, various eastern religions as well as about 18% of people declaring no membership in any religion.

In the last ten years the Slovak society differs ***politically*** each time more and in this process the passing of the whole groups of the supporters of one political group into another parties can be seen. As the Slovak specific feature there has also developed a political division of the society into two big (and nearly irreconcilable) groups of the supporters of the so-called national orientation and the so-called democratic orientation.

In the last decades there arose a specific cultural group – the ***youth culture***. Although its outer manifestation is first of all presented by dressing and music, in the background there are differences as to the number of groups, sections and activities. The main differences can be seen either in the level of education (labour and student youth) or in the division into the culture of the so-called middle stream and the alternative cultures.

Alternative cultures or subcultures create a growing and each time bigger group in the cultural diversity of Slovakia. We can find here the members of nearly all European subcultures. The most strong manifestations can be seen in skinheads, culture of graffiti, yuppies culture and ecological movement, but there can be also seen the more marked differentiation in the culture of homosexuals. There are also a big number of the members of marginal cultures – drug-addicts, criminal underworld etc. Mainly in the criminal underworld the influence of cultures of other ethnic groups, e.g. Ukrainian or Albanian can be seen.

In the last years also the questions of problems of ***women*** comes to the

fore – from their political reflection to the special feministic publications and groups. It can be assumed that equally as in case of the subcultures we will be the witnesses of the growth of differentiation and open public formulations of alternative attitudes also in this area.

The growing cultural variety of Slovakia increases the importance of multicultural education of student teachers.

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The Slovak society is in the process of its ***transformation.***

The main direction of transformation – political – is orientated at the transition from the ***totalitarian*** to the ***democratic*** society. It does not concern only the change of the political system, but it concerns also the change of behaviour, thinking and attitudes of people in relation to the activity, responsibility and co-operation. In these changes there come out also many differentiated ideas, norms or values. In view of the fact that the essence of the democratic society is hidden in the co-operation of these various value systems and in mutual respect, multicultural education can in a very serious manner contribute to the change from the intolerant society to the society of free, autonomous, but each other respecting individuals.

These changes are strengthened by an effort of the Slovak Republic aimed at the ***integration*** into the European-Atlantic political, economic and security structures. Slovakia strives to become a part of the systems that are based on a many-sided and open communication and co-operation in the variety. Those are the systems innerly very differentiated and it can be assumed that their cultural differentiation will not lessen even if the political co-ordination of their activities grows.

The inevitability of multicultural education of student teachers will not be smaller even after a prospective entry into these structures. It will be necessary before the entry as well as after it to prepare young generation for multicultural understanding and co-operation.

With the political transformation of Slovakia the ***economic*** transformation is very closely connected: the economy changes from the centrally directed into the market economy. Here the multicultural education is inevitable, first, for the elimination of stereotypes in behaviour of people, for

the development of flexibility and empathy[5] that are the attributes necessary for the movement in constantly changing market conditions. Second, it is necessary for overcoming of the shock from the transformation in that way so as the Slovak citizen accepted and understood the growing differentiation of the Slovak society conditioned also by economic changes.

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In the process of transformation the Slovak Republic more and more ***opens up.***

It opens up as to the ***tourism*** – in spite of the economic difficulties and in spite of difficulties with a temporary introduction of the visa duty from part of some EU states, the citizens of the Slovak Republic can benefit from the opening of the borders of EU and other countries of the world. Active tourism is developing very extensively and for the growing part of population the travelling abroad is a common event. At the same time young people have each time more possibilities for studying or staying abroad for a longer time (au-pair, etc.). On the other side, in spite of the big insufficiencies in the sphere of services, there grows also a passive tourism and (mainly in some regions) receiving of foreign tourists has become an everyday event. The Slovak citizens are more frequently and more often confronted with different life styles, different cultural habits and different value hierarchies.

To the opening up of the country contributes principally the opening of its ***medial space***. The Slovak citizen is confronted with the existence of public-legal and private media, domestic as well as foreign, nation-wide, regional, „gutter", but also objective and serious. Each of the media presents its own opinions, sometimes even the opinions irreconcilable with those presented in other media. The Slovak society only very hardly copes with this variety because the abilities of a critical selection and analysis are not generally developed in the population. The complexity of the situation and the inevitability of the development of intercultural tolerance increase

[5] *The importance of multicultural education existing also out of the direct educational process and out of its own goals – compare the part The sense of multicultural education.*

by a gradual penetration of the Internet. Although the Slovak society is still not sufficiently materially equipped for work with the Internet, mainly the young people quickly grasp a trend of its development. As early as from the younger school age the Internet becomes for a big part of youth more or less common event of life. In this process the youth is not systematically lead to the critical distance from an offer on the Internet. The Internet presents the world in all its variety in a very small space without a physical displacement of a recipient. The relation of the youth and the Internet is therefore something what has to become an object of multicultural education.

The Slovak Republic is opening up and differentiating also ***culturally-politically.***

The up to recently sole state subsidising of culture and the centrally directed value hierarchy inside the country have changed into the open system of subsidies from more resources – by this the system has opened up also to various value orientations.

Non-governmental organisations, civic associations as well as individuals have freedom in bringing their own values into the „cultural market". The individual and group projects compete with state ones and with each other. Serious cultural projects compete with pornography and kitsch. Various cultural traditions compete as well. A citizen is thus confronted with a big cultural variety and he/she is forced to make a strict selection. His/her value criteria must be prepared to select cultural values and separate them form the kitsch and trash. Multicultural education can contribute to the taste sensibility, respect for unknown (but quality) values. It can contribute to the citizen's ability to decide what he/she will accept as the value and what he/she will refuse as the trash.

The cultural opening up of the country goes on also outwardly. There no more exists the only state cultural representation, but any cultural project of any citizen can be involved in the exchange of values in the world. For this, however, it is necessary that a citizen was able to reflect various cultural traditions as well as the cultural space into which he/she wants to be involved with his/her projects.

The Slovak Republic also opens up as to the ***population***. Political opening up in the 90-ies caused that the country becomes more attractive to the various groups of inhabitants from abroad. Many natives who had lived

for decades in the forced emigration came back. In abroad they achieved other cultural habits or a different style of living through which they influence their narrow as well as distant environment (mainly in case when they achieved an important economic or cultural position). The whole big groups of people migrating because of work come to Slovakia – the Vietnamese, Ukrainians and others. In the nearest years the second generation of immigrants will attend the Slovak schools. There arrive also the groups of refugees from the areas of war conflicts or from the areas of the economic need. A part of immigrants looking for a job and a part of refugees come legally and they are included into the life of the domestic society and perhaps even assimilated, or, they are isolated in the refugee camps where they wait for their coming back home; a part comes illegally and live a poor existence on the edge of the society.

Each of these parts of population has a different cultural background; they have different lifestyles and thus also different needs. The multicultural education of teachers is inevitable in order to prepare also these migrants for the integration into the domestic society, but also in order to prepare the domestic population for the acceptance of other migrants.

The needs of the school system

The Slovak educational system needs a basic change if we take into account its present abilities to respect the cultural differentiation and its present abilities to contribute to the intercultural understanding.

The primary and secondary school system in Slovakia is in its essence monocultural. It is manifested in an absolute predominance of the nationwide valid curricula for primary and secondary schools as well as textbooks and study materials. The curriculum is developed as a set of themes that the children have to learn and not as the target standards of abilities, skills and knowledge of children. The textbooks are also mostly only the summaries of teaching subject matter and not the materials stimulating self-learning processes.

The primary and secondary schools have thus strong tendencies towards the „labelling" and classification of pupils as able or less able, their classification according to their health state and performance. Those are

the situations that often take place behind the closed door and the public does not know about them at all, but they can have serious consequences for the development of the personalities of children.

The most serious attempts aimed at the cultural differentiation exist in the teaching of languages of minorities in regions where they live, in teaching by alternative methods used in some schools (Waldorf schools, Integrated Thematic Instruction, etc.), in strengthening of a denominational approach in some schools established by churches and in the development of some textbooks (especially for disciplines of social sciences and humanities).

For a culturally homogeneous environment usually also the teachers at the Slovak ***universities*** are prepared. The majority of study plans do not take into account the culturally differentiated environment that the students of these faculties enter after finishing their studies. The methods used in teaching at universities are still to a great measure conservative, at the social-scientific and pedagogical faculties first of all the classical lectures and text seminars are combined and only seldom the interactive methods of teaching are used. The efforts aimed at changes proceed very slowly because they are hindered by a minimal staff change at universities, minimal financial possibilities as well as the necessity to prepare students for the lower levels of schools, which are still monocultural.

Although the elements of multicultural education can be find at all universities in Slovakia it is mostly only the inclusion of some of its procedures into other teaching subjects. As the analysis at the Slovak universities shows[6], the elements of multicultural education are applied first of all in various subjects of pre-graduate study, but the multicultural education is often even not included in the syllabus of these subjects. In a limited number it forms an independent theme within the framework of these subjects.

According to the experts the Slovak universities should first of all keep the multicultural education included in various subjects of pre-graduate study. In contrary to the present state it should be principally strengthened by its inclusion in the syllabi, it should more often become an independent theme within the subjects of pre-graduate study, or, it should become an

[6] *On the basis of the expert Analysis of the needs of the Slovak universities in multicultural education which was carried out in the first half of 2000.*

independent subject of pre-graduate study. There is also a need to include the multicultural education in the life-long education of teachers – either as extended or re-training study, or to support it in a doctoral study programme (for achieving the title of PhD.), or, in post-graduate study (achieving the titles of PaedDr. or PhDr.).

Multicultural education can contribute to the ***change*** of the conservative ***school system*** in the direction of its greater flexibility and the ability to adapt to the needs of the present world. As one of its fundamental characters the multicultural education brings along the development of critical thinking and looking on the world. Critical, analytical perception of the world without prejudices becomes a necessity in the process of rapidly changing Slovakia and the world. Critical reflection of various cultural traditions, consideration of various value orientations, co-operation with members of various cultures, acceptance of distinctions, removal of prejudices and dogmatism – all these parts of multicultural education can in a principal manner contribute to a deeper change of educational methods in our schools. All of them deny the classical frontal teaching and support interactive methods. By the acquisition of these methods the students – future teachers acquire other than a conservative way of work with children.

External conditions

The Slovak Republic exists today in the situation of globalisation of economy, policy and media. Acceleration of communication, acceleration of traffic, and immediate economic and media penetration into the remote countries – it all causes that ideas, people, goods, capital, but also cultural values and cultural traditions exchange much quicker and meet more often. Cultural products from any part of the world can be met wherever.

Globalisation meets an opposite process – ***regionalisation*** and ***individualisation***. The penetration of the world economy and the most powerful media in the country give rise to a counter-pressure in the name of the preference of one's own cultural and regional tradition.

Thus the Slovak citizen must be ready for a constant mixture and confrontation of values and artifacts, which are many times incongruous.

C. THE SENSE OF MULTICULTURAL EDUCATION

This part of curriculum deals with the values that multicultural education has in itself and also specifies the character of multicultural education.

Expectations

The civic society and the democratic state expect that multicultural education will contribute to the better working of the state and to the full development of the civic society. In the background of these two ideals there are the following conditions:

Multicultural education will contribute to the development of ***tolerance*** among people in the society and to the development of tolerance to other social groups. It is realised in that way that multicultural education educates people in the direction of a ***positive assessment of diversity***. It teaches people to accept the diversity as the positive and stimulating value of the society as well as to consider it the basic inevitable condition for working of the healthy society. If the awareness of diversity relates to the greater groups or states it can be expected that multicultural education will contribute to the ***peaceful coexistence*** inside a state and among states.

The awareness of diversity stimulates the ***development of creativity*** of a man because it shows the different perspectives, unexpected views of the world, new opinions and feelings.

Key values

Multicultural education – as it is formulated in this curriculum – comes out of several key values that it intends to push forward in the society through the preparation of interculturally competent teachers.

A starting point value arises from the awareness of irreplaceability and

unrepeatability of an individual personality, individual life, individual view of the world. ***The value of an individual man*** concentrates in itself everything what the multicultural education is aimed at. The awareness of ***diversity*** of individual views of the world comes from it and it is narrowly related to it, but in the same moment there arises a necessity of the creation of the ***unity*** in the view of the world achieved through the mutual understanding. Only through individual contributions, but jointly, it is possible to develop in the society such ***co-operation*** which respects individual needs, does not lead to a chaotic struggle for their satisfaction but it rather looks for the common interests. Co-operation is another key value of multicultural education.

Through the assessment of an individual man it is possible to develop the awareness of another value – ***respect*** for a man, respect for his/her emotional world, desires, needs and personal interest. All people, however, demand respect, and therefore the culmination of the key values of multicultural education is the ***equality*** of all people. The equality not only in rights and in law although these are the basic conditions for respect – but the equality in needs, lifestyles, equality of cultural products, equality in education, etc.

From these key values comes out and to these key values directs the multicultural education. In this way it acquires in the society its own independent value.

The importance of multicultural education

The importance of multicultural education is based on its key values, especially on respect for an individual man. Since through the education of teachers the multicultural education can affect many areas of life it is possible to direct the discussion on its importance and usefulness towards more areas of life of the society and the state.

The importance of multicultural education for the ***atmosphere in the society*** lies in its contribution to the appeasement of a conflict atmosphere and in the support of the feeling of security in various social groups because each of them feels respect from the side of the others. Thus there opens the space for mutual cultural enrichment because the individual

social groups are more deeply aware of their cultural identities[7] and they can exchange their cultural products or cultural values more consciously.

The importance of multicultural education for the ***policy*** of the state and the policy in the state lies in the elimination of discrimination on various levels. Through the respect for the diversity the equality of chances is built, because the policy creates the conditions for realisation of various needs. A part of the removal of discrimination is the fight against any form of racism. The consequence of the equality of chances is the deepening of democratic mechanisms and democratic awareness in the state.

The importance of multicultural education for the policy must be still differentiated in even more subtle way with regard to the direction of its influence and its orientation. By its contribution to the development of democracy it is orientated at the more effective working of the policy inside the state. The fact that it motivates and develops intercultural understanding means that it in the final consequence can also influence at an international level the understanding among countries. Under the influence of multicultural education the ordinary diplomatic and formal practices – respect for foreign traditions – can become the result of a deep understanding of the differences of the other side. The formal diplomatic protocol can thus be understood as the awareness of a different value.

The importance of multicultural education for a wider ***working of the society*** (out of policy) is until now not fully appreciated. Through the respect of diversity and individual interests in the development of co-operation this co-operation becomes active and purposeful. The individuals co-operate responsibly because they feel the varied interests and their place in this variety. For the benefit of co-operation they try to remove their prejudices and thus to strengthen the cohesion of the society. In such far-reaching consequences the multicultural education can play an important role in the process of the survival of the society and its healthy development.

The multicultural education has a great importance ***for school*** itself. Its first effect is the development of multicultural understanding in class and at school what is the necessary condition for an unlimited development of children from various social groups. In the society that is each time more

[7] *About the cultural identity see the part The content of multicultural education.*

manifold[8], also the multicultural understanding will be each time more important. Help of an interculturally competent teacher who is the essence and a central agent of the development of school with intercultural empathy can achieve this first of all.

Multicultural education works with methods of active teaching and therefore its influence is not directed only straightforwardly towards building of intercultural competencies. It also develops the general pedagogical competencies (abilities and skills) of a teacher because it teaches him/her to work with various materials, with various educational procedures and to respect at the same time the varied environment of education[9]. Its influence thus far exceeds only a narrow development of mutual tolerance and empathy.

The character of multicultural education

Multicultural education – as it is presented by this curriculum – is not principally limited only to the dissemination of knowledge about foreign cultures. It is not only education because the integration of quantity of knowledge and information does not necessarily mean the understanding of other cultures. Multicultural education is first of all orientated at ***upbringing***, at the development of a personality. It is the ***value upbringing*** – it wants to influence value orientations of those who are brought up because only in this way it can form their attitudes and emphatic abilities. This is possible to realise only by help of ***active learning***. Multicultural education suppresses to a minimum the frontal teaching with a teacher as a bearer of suitable information and pupils as vessels that are to be filled with this information. Multicultural education counts with the ability of pupils to learn on the basis of their own effort, it counts with their abilities to choose their own ways, methods, procedures and rhythm of learning.

The child is in the ***centre*** of multicultural education. Its aim is not only the passing of the cultural tradition, neither only the presentation of the

[8] *Compare the part The starting points of multicultural education in Slovakia.*

[9] *Compare the parts Intercultural competencies of a teacher, The content of multicultural education and The course of multicultural education.*

cultural tradition of other communities, nor the implantation of norms and standards valid in one's own or in other society. The aim of the multicultural education is the development of the personality, personal skills, abilities of a pupil (child) in that way so as the child grew as an autonomous and responsible personality. In this point the multicultural education touches the education for citizenship with which it has a common aim – the development of co-operation of free and responsible citizens. The multicultural education achieves this aim through the contents, artifacts and values of culture.

The intercultural understanding is not possible without the understanding and a deep feeling of various areas of culture from art, religion, ideology, patterns of behaviour to fashion and other parts of the style of living. By this the multicultural education becomes the ***interdisciplinary*** area of education. It selects procedures from various areas of pedagogy and psychology, deals with various cultural values and works in various areas of education. As the interdisciplinary effort the multicultural education comes through various school subjects and its elements can be applied in various places of study plans[10].

Target groups

The multicultural education is in general orientated at three target groups:

Dominant majority in the society needs the development of intercultural understanding in order not to consider its own norms and values as the only ones, main or universally valid. The view of the world of this majority must undergo the methods aimed at the elimination of prejudices against other cultures and the development of respect for interests of minorities.

Domestic minorities in the society needs the development of intercul tural understanding in order to respect mutually each other and not to pursue the individual interests to the detriment of other minorities or to the detriment of the majority. The term „domestic minorities" denotes here

[10] *Compare the part Time frameworks.*

such social groups that in a relatively long historical time live in a certain territory, or, in a certain state.[11]

Unlike them the specific needs have the ***immigrated foreigners*** who came in a certain region as refugees, or immigrants, etc. in a relatively recent time.[12] Contrary to the domestic minorities they are at a disadvantage because they do not know at all the culture of the given region, mostly neither the language. In them the multicultural education is oriented first of all at the managing of the basic intercultural communication and only later at the development of intercultural understanding.

For the healthy life of the society the multicultural education is necessary first of all for members of the dominant majority. The majority decides on the basic standards and value orientations valid in the state and therefore has a tendency to consider them universal and universally valid. Minorities being relatively on the edge of the society are mostly able to accept their own value orientations as limited or partial. Thus the main target group of multicultural education in the state is the dominant majority.

A special target group of this curriculum are the ***students*** of the Slovak ***universities – prospective teachers.*** Since it is possible at schools to apply the individual elements of multicultural education in various subjects this curriculum makes no difference between individual groups of students – future teachers – at universities. However, the most effective influence of this curriculum is aimed at the future teachers of the social sciences and humanities (mother tongue, history, education for citizenship, geography, etc.). These subjects deal with cultural values and artifacts and thus through them it is possible to develop in pupils very quickly the abilities of intercultural understanding.

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[11] *In Slovakia e.g. Hungarian or Czech minority.*

[12] *In Slovakia e.g. Albanians.*

D. INTERCULTURAL COMPETENCIES OF A TEACHER

This part of the curriculum deals with the standards that are the objective of multicultural education in the teacher training.

Standards in this context are the statements saying what an interculturally competent teacher should know and what he/she should be able to do after he/she finishes the study of multicultural education at university. The standards are saying to what kind of objectives the multicultural education at the universities is aimed at.[13]

Interculturally competent teacher is such a teacher

a) who knows and is able to perceive critically and evaluate the cultural exchange and intercultural communication as well as to mediate this reflection to pupils

b) who knows and is able to support intercultural understanding in pupils

c) who knows and is able to develop in children the abilities for understanding and interpretation of signs, manifestations and importance and meanings of other cultures in cultural artifacts and in communication of other people

d) who is able to mediate contacts of various cultures in class.

We divide the standards for multicultural education in three groups according to that which competencies are developed in multicultural education:

- ***Content standards*** speak about what the interculturally competent teacher should know and what he/she should be aware of. They are linked to knowledge and information and speak about the content of the teacher's consciousness.

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[13] *These standards are very general and in their application it is necessary to take into account the concrete conditions of a region.*

- ***Performance standards*** speak about what such teacher should be able to do in work with pupils. They are linked to the abilities and skills and speak about the relation of a teacher and pupils.
- ***Personality standards*** speak about what kind of personality features the interculturally competent teacher should have. They are linked to the attitudes and cultural equipment of a personality and speak about the personal abilities necessary for the performance of multicultural education. They are very narrowly connected with value orientations.[14]

Standards as the target value directly influence the intentions of the curriculum. On the basis of the standards, i.e. on the basis of the intercultural competencies of a teacher, we can programme the intentions of multicultural education of a teacher. A change of the intentions of multicultural education can also cause a change of the standards, but the starting point is formed by the standards, that means what a teacher should know and should be able to do.

From the standards directly comes out also the content of multicultural education – the curriculum must contain such themes and procedures so as the target value of multicultural education could be achieved, that means the proclaimed standards. They also influence a later decision on the methods, which we will use in the course of multicultural education.

In the background of all of this as an essential starting point for the standards stay the basic values with which deals the part titled „The sense of multicultural education." They are the axioms from which the intercultural competencies as well as the whole remaining process of multicultural education of a teacher grow out.

The teacher is not interculturally competent only after the complete fulfilment of all standards, but he/she gradually achieves the individual intercultural competencies in the process of multicultural education.

The following standards present an ideal at which the multicultural education should be aimed. In case that the faculty (or department) is not able to lead prospective teachers in the given directions it is possible to use the standards as the basis for supplements of the curriculum of the faculty (department).

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[14] *In personality standards can be seen that multicultural education far more exceeds ordinary teaching.*

Contents standards

A. Teacher should know the culture of his/her region and nation.
In order to attain this standard, he/she ought to:

- know the history of his/her culture
- know the relations of his/her culture to other cultures
- know the place of his/her culture in the European-Atlantic civilisation
- follow the present culture of his/her region and nation.

B. Teacher should know the different cultures.
In order to attain this standard he/she ought to:

- identify which cultures occur in his/her environment
- understand the differences of the Euro-Atlantic cultural tradition and other traditions
- know the basic data from the greatest world cultures
- analyse the unknown cultural products from different cultural traditions.

C. Teacher should know the culture of the Slovak Republic.
In order to attain this standard he/she ought to:

- know which cultural traditions created and create the culture in Slovakia
- be aware of the relations among various ethnic groups and social sections in Slovakia and know the basic data from other cultures
- evaluate equally and without prejudices the contributions of various ethnic groups to the cultural tradition of Slovakia.

D. Teacher should know the basic categories for the description of cultural phenomena.
In order to attain this standard he/she ought to:

- study the basis of the relevant scientific disciplines – philosophy, cultural anthropology, sociology, aesthetic, ethics, comparative religion, history
- differ various functions of culture.

Performance standards

Abilities

A. Teacher should have an ability to present a conscious cultural identity.

In order to attain this standard he/she ought to:

- be able to name and express his/her cultural tradition and to manifest his/her understanding of such culture
- be able to anticipate reactions of pupils in connection with his/her cultural identity
- be aware of the relation between his/her cultural identity and the subject he/she teaches.

B. Teacher should be emphatic to the cultural diversity and to the other cultural traditions.

In order to attain this standard he/she ought to:

- search for cultural artifacts from other cultures, analyse and interpret them
- be able to respect cultural tradition and cultural identities of his/her pupils, stimulate them to a mutual respect, constantly assess the cultural variety of the class
- support the manifestations of various cultural traditions in the class and help to solve conflicts among them.

C. Teacher should respect individual needs of pupils.

In order to attain this standard he/she ought to:

- be able to understand and assess individual needs of pupils
- be able to respect the differences in learning styles of pupils
- be able to stimulate „self-learning" procedures in pupils
- be aware of the influence of a hidden curriculum (atmosphere and organisation of school) on pupils and to adapt to this situation his/her methodical procedures.

D. Teacher should master the varied pedagogical methods suitable for the development of the cultural diversity.

In order to attain this standard he/she ought to:

- use methods developing higher cognitive functions of pupils
- use methods developing non-cognitive elements of the personalities of pupils such as emotionality, imagination etc.
- create individual methodical procedures respecting special characteristics of pupils
- set provoking tasks for the solution of which more ways can be used
- find cultural connections in various tasks which occur during the teaching
- use in classes the artifacts and signs coming from various cultures
- know to transform the curriculum into the study plans suitable for the class.

Skills

A. Teacher should have developed communication skills.

In order to attain this standard he/she ought to:

- know understandable and unequivocally express what he/she thinks and feels
- attentively listen to other people
- know to ask questions
- use verbal and non-verbal means of expression in communication
- enable various ways of communication in the class
- disclose a routine behaviour and routine reactions of pupils
- use a constructive feedback
- know to work with information technology and Internet.

B. Teacher should think critically.

In order to attain this standard he/she ought to:

- analyse and interpret the facts and reality around him/herself
- be aware of his/her own prejudices and point out the prejudices of others
- reveal the routine ways of thinking
- approach variably to his/her environment

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- foresee the arising of various situations in class and to know how to be orientated in them.

C. Teacher should have a good command of languages.
In order to attain this standard he/she ought to:

- speak except of the mother tongue at least one more language in a written and spoken form
- understand the cultural and historical position of languages which are the mother tongues of his/her pupils
- know to name the world languages and the regional supranational languages.

D. Teacher should have a command of various procedures of the solution of conflicts.
In order to attain this standard he/she ought to:

- express openly and precisely his/her opinions and interests and lead others to the same
- know to take up a standpoint, to express it and to reason for the benefit of it
- know to negotiate
- know to compromise and seek a consensus
- know to manage work and communication in a culturally different group
- know to create and keep psychically secure environment in class.

E. Teacher should use various evaluations of pupils.
In order to attain this standard he/she ought to:

- use various diagnostic methods for finding out a level of knowledge, skills, abilities and attitudes of pupils
- use formal as well as informal evaluation
- differ a feedback of pupils in course of work from a final complex evaluation of the work results
- respect the cultural variety of pupils in their sensitivity to various ways of evaluation
- make no differences in evaluation on the basis of a colour of skin, origin, gender, property, etc., to avoid any discrimination in evaluation

- use various strategies and forms of evaluation – control, motivating, diagnostic, didactic, project – for the class as a whole as well as for individual pupils
- know to work with various evaluation aids – questions, tests, portfolio, pictures, mimicry and gestures, grades, etc.
- evaluate positively the intercultural competencies of pupils
- use the evaluation for the development of the life's strategies of children and not for the control of the acquired information.

F. Teacher should create his/her own educational materials appropriate for multicultural education.

To attain this standard he/she ought to:

- reflect particularities of his/her own region and that of the pupils, to know to transform them in the specific educational materials and teaching instructions
- know to develop the simpler educational materials that can be used separately or as the supplements to the nation-wide textbooks
- bring to the classroom the artifacts from various cultural traditions
- manage work of pupils with various cultural artifacts
- support pupils in their own choice of teaching aids
- provide pupils with educational materials coming from different cultural traditions
- bring in the teaching process the materials from the real life of pupils
- block the entry of such educational materials that would incite any form of discrimination.

Personality standards

Attitudes

A. Teacher should positively evaluate the diversity of people.

In order to attain this standard he/she ought to:

- understand the inevitability and complexity of differentiation in cultural traditions of mankind

- understand a positive impact of the diversity on the development of the human society and culture
- understand the diversity as an irremovable attribute of mankind
- respect the diversity of ways to the human happiness
- be aware of the unrepeatable value of an individual.

B. Teacher should positively value the unity of mankind and co-operation among people.

In order to attain this standard he/she ought to:

- respect the mankind as the unique inhabitants of the Earth
- understand the inevitability of co-operation among people as the condition of the survival and healthy development
- respect a mutual support of people in various activities
- support the mutual understanding and co-operation of people.

C. Teacher should have developed the self-reflection of his/her personality.

In order to attain this standard he/she ought to:

- verify constantly the starting points of his/her world outlook
- reflect his/her various social roles in a very complex way and especially the role of a teacher
- search for, analyse and interpret different views of the world
- endeavour to remove his/her prejudices.

D. Teacher should be a supporter of the cultural relativism.

In order to attain this standard he/she ought to:

- understand every culture as an unrepeatable social-cultural system
- consider all cultures ad equal and not to place any culture above the other.

E. Teacher should refuse any centrist tendencies in his/her own world-view as well as in the world-view of other people.

In order to attain this standard he/she ought to:

- refuse sexism from the men's as well as from the women's side
- refuse any form of racism and ethnic discrimination

- refuse any form of placing one culture above the other and disgracing different cultures
- refuse any discrimination on the basis of age
- refuse any form of regional discrimination and discrimination based on the country of origin of a person
- refuse considering of some social groups superior to others and any discrimination of social origin of a person.

F. Teacher should esteem and respect the principles of democracy.
In order to attain this standard he/she ought to:

- esteem and respect the law
- respect the rights of the majority as well as the rights of the minority
- respect various generations of human rights
- respect equality of people, races, nations, countries
- respect the right to a private life, but to accept the principles of the common good
- try to get equality for all pupils.

G. Teacher should have regard for culture.
In order to attain this standard he/she ought to:

- endeavour to develop his/her culture in a free time – through his/her effort, in co-operation with the partner and friends, by use of media, etc.
- perceive purposefully and consciously the present culture of his/her environment and other cultural traditions
- have developed intercultural awareness, i.e. the awareness of different cultures, their principal equality and mutual influence
- lead pupils toward the awareness of the value of culture for mankind.

E. THE CONTENT OF MULTICULTURAL EDUCATION

This part of curriculum speaks about individual themes that should be dealt with within the framework of multicultural education at the Slovak universities engaged in teacher training. Besides, it also speaks about the methods through which it is possible and necessary to realise the multicultural education as well as about further areas of education, which support this process.

Themes

The themes for multicultural education come out directly from the starting points of multicultural education, from its character and the needs of the present Slovak Republic.

A key theme around which the multicultural education is built is the theme of ***cultural exchange***. The cultural exchange is a mutual intercultural passing of meanings, signs, values or cultural artifacts. The culture passes these elements in all directions and accepts the contents and forms of other cultures from all the near as well as remote directions. This process is the condition for life of the healthy culture. In this process a trans-culturality[15] of every culture and the fact that none of them exists isolated are manifested.

All other themes come out from the cultural exchange or they are related to it. They proceed in a certain order in that way so as it was possible to follow the logic of the cultural exchange and so as a systematic picture of how the cultures exchange their contents was built.

1.

The first, starting point theme is the ***cultural variety***. It concerns a simple statement of the fact resulting from the cultural exchange – that in the

[15] *The concept of W. Welsch.*

human history various forms of cultures have been developed. There are two reasons of this variety – social and individual-psychological.

Socially caused cultural variety has various reasons in the present Europe:

- National reasons, because every nation created (especially in the last centuries) its own cultural forms and contents.
- Geographical reasons, because within the framework of Europe there exist the regions with related or individually different cultures – the Romance south, the Scandinavian north; but also within the framework of individual states – Breton, Bavaria, Orava, Spiš, Halíč, etc.
- Language reasons, because culture is closely connected with the language what can be seen also in the bringing of the Slovak regions nearer to each other from the moment of legalisation of the uniform standard Slovak language or from the moment of the development of mass-media disseminating the uniform language all over the territory even faster.
- Ethnic reasons – in Europe there live the related ethnic groups – Slavonic Europe, German Europe, etc.
- Power reasons – dissemination of culture was always subjected also to the power influence what is evident e.g. in complicated relations of England, Scotland and Ireland or could be seen during the division of Europe by the „iron curtain".
- Historical reasons because various historical experiences of different ethnic groups and regions or nations call out the different processes of the cultural exchange. An example can be seen in the comparison of communication of the majority nations in different countries with their minorities – Swedish in Finland, Danish in Germany, Basque in Spain, Hungarian in Slovakia.
- The lifestyle in different geographical, civilisation and other areas demand also the different contents of culture – compare e.g. the processes of the cultural exchange in the capital Bratislava and in the small town Kysak.

Individual-psychological reasons for cultural variety influence with equal power the direction of the differentiation of cultures:

- Differences in value orientations enable to differentiate culturally an artist from a worker, a deputy from a businessman, etc.
- World-view reasons distinguish the cultural contents, their perceiving

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and creation and also cultural artifacts in a believer and in an atheist, in a pessimist and in an optimist, etc.

- Generation differences markedly influence the differentiation of cultures in their complexity although also here they to a large extent depend on other social factors.

2.

After stating the cultural diversity there follows the theme of the ***intercultural communication***. The differentiation and exchange are born and can exist together only when the cultures are not closed in them, but communicate mutually. Their communication can acquire various forms:

- Cultural conflict where cultures compete with each other, in which culture borrows or suppress the contents and signs of another one. A conflict also arises when diametrically opposed and irreconcilable cultures meet. In the background of conflicts are mostly the different value orientations or different social norms. However, the weaker conflicts arise always when different cultures meet.
- Too strong conflict gives rise even to a cultural shock when one culture meets a totally different culture for the acceptance of which it is not prepared. Such were and still are e.g. meetings of Europeans with non-European civilisations and cultures. Today, in times of globalisation of economy, a global cultural exchange and influence of mass media the cultural shock appears only seldom. The participants of cultural shocks are no more social groups, but rather individuals who meet unexpectedly a very different culture.
- The result of the meeting of two cultures can be acculturation, i.e. borrowing of the elements of one culture by the other. What, when and which culture will borrow depends on many factors – on the economic power of the culture, on the influence of mass-media, on the strength of value orientations, on the lifestyle, cohesion of social work, etc. Nevertheless, the process of acculturation is a common process of the cultural exchange. In its further consequences it can lead even to the cultural integration in a form of assimilation of one culture by another.
- A common form of communication is the intercultural understanding. Cultures and their bearers peacefully live next to each other, tolerate and accept each other, peacefully exchange the contents of their conscious-

ness and cultural artifacts. Similar situations develop especially on the borders of regions, in smaller regions or in regions such as Central Europe where in a relatively small space many cultures exist.

3.

In the processes of cultural differentiation the big ***groups of cultures*** are developing. They live in a certain region next to each other and communicate mutually. For the present Europe and Slovakia the division in three big cultural groups is characteristic:

- Dominant culture that is the most widespread culture in a certain time and space. Its characteristic feature is that it principally does not doubt the achieved level of culture and civilisation and is aimed at the development of the cultural tradition. Today it is mostly the culture of the middle social classes.
- Alternative cultures, which are the smaller groups of cultures that doubt the dominant one. They are orientated at the opposition against the dominant culture, provoke it, ask it questions and create different styles from the dominant one. Today the bearer of alternative cultures is first of all the youth. This group in Slovakia represent e.g. skinheads, ecological activists, hackers, graffiti and others. Sometimes they are called subcultures by what it is indicated that they arise within the framework of the dominant culture as a consequence of the development of some of its values either in positive or negative direction.
- Marginal cultures that do not pay attention to the dominant culture but build their own, different lifestyle, or, their own organisational structures. Today in Slovakia they are represented first of all by cultures of organised crime, the culture of prostitution and the culture of drug-addicts.

4.

In the intercultural communication and in the cultural exchange too many artifacts, sign systems, values, standards, patterns and ideas are often accumulated. None of the cultures is able to accept everything what in the human history has been created until now. It even would not be purposeful because there would be put together totally contradictory values connected with various systems of value orientations. Every culture there-

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fore selects from the history only that part, certain artifacts, values and meanings on which it wants to build and which it considers to be the basis (pattern, lesson) for its own cultural creation. Thus the ***cultural tradition*** as the selection from the production of the last times comes into existence. The selection is realised partly unconsciously as the borrowing of the patterns and standards from the past and partly purposefully as the searching for one's own roots.

- National cultural traditions are in the centre of attention of the present Europe. Those are the selections built on the basis of the „national principle", in the Central Europe with the emphasis on ethnic connections of the members of the community.
- With the development of „civic concept" of a nation (contrary to „ethnic concept") there are each time more preferred cultural traditions of the country or state. In this tradition are then included also the works of art and values of other ethnic groups living in the country, sometimes also the value of ethnic groups which are no more present (as it is e.g. the Moor architecture in Spain), or, ethnic groups which are not the majority ethnic groups (e.g. Romany flamenco in Spain became the part of the national Spanish tradition).
- Regional cultural traditions are each time more preferred in the last quarter of the 20th century. Thus people in Slovakia come back to the traditions of Spiš, Tekov, Záhorie, etc.
- In multicultural education it is not enough just to speak about these existing approaches. In choosing and separating cultural traditions it is necessary to direct the attention to the many-sided perspectives. It is necessary to lead the students to the awareness of the fact that the change of the historical or geographical perspective can cause the change of the whole cultural tradition. For example the Slovak cultural tradition will be different if we include into it also the colonisation according to German Right in the 12th-15th centuries – and different if we will take into account only the national-liberation efforts from the times of Ľudovít Štúr and his contemporaries in the 19th century.

5.

The cultural tradition influences principally the creation of the ***cultural identity***, which retroactively supports the purposefulness of building a tra-

dition. The cultural identity is a set of ideas of a social group, picture of a social group about it itself. It grows from the cultural tradition, concentrates historical experience of the group, determines which cultural signs (artifacts and values) are considered by the group as constituting its cultural life.

- National cultural identities are today in Europe again very topical, but each time louder also the voices of regional identities, cultural identities of smaller social groups or classes can be heard.
- They are often understood as stable, almost unchangeable structures of values and standards. If the multicultural education is to be successful it cannot present the cultural identity as a fixed, stable structure. In such case the individual cultures would only exist next to each other without a mutual communication, or, they would not change their contents and signs.
- Since the cultural identity origins in relations, in the communication of cultures, under the influence of relations it changes, falls and is built again, the multicultural education should point out that the character of the cultural identity is based on the relations. The picture of the cultural identity related to the processes of the cultural exchange will become a changing structure respecting the historical changes of culture. It is possible to come to such picture also by presentation of different variants of intercultural communication.

6.

In the cultural tradition are formed and in the cultural identity are transformed the ***cultural patterns***. Those are special configurations of values, ideas or norms that the given social group considers as worthy of following. They influence either the partial cultural activities (e.g. spelling rules) or permeate through the whole culture and principally form its character (e.g. divinities).

- Cultural patterns can have a form of unwritten or written standards, norms and ideals. Since the patterns are very narrowly connected with the lifestyle of a group as well as with its cultural tradition their character inside a certain culture can be manifold. The patterns can be essentially different also among cultures. The most important patterns create the core of the given culture. Many times a deeper understanding of

a different culture comes out of knowledge and understanding of its cultural core.

- Cultural patterns exist in a form of values. These are the expressions of the real relations of a man to a certain phenomenon. The values originate in that way that a phenomenon plays a certain role in life of a man who reflects this role in his/her evaluation as well as in that way that a man confronts the given phenomenon with a certain norm. In the evaluating relation the man expresses that he/she respects something. Therefore the value orientations are an inseparable part of every culture, but in every culture they are different. It is because individual phenomena play in life of various social groups various roles. These groups reflect them in various ways because they compare them with their own norms. The multicultural understanding thus can be built on an understanding of this process and on a conscious confrontation of different systems of values orientations.
- As the cultural patterns serve also the individual cultural artifacts because they come into existence in a certain tradition (which is in them inseparably objectified) and they also are the embodiment of certain norms and values. It is thus easier to follow them because they are easier to understand unlike the values, which exist only as the subject-object relations. The intercultural understanding is often lost just in the meeting with the artifacts from different cultures because they are a tangible personification of other cultural identities.

7.

The meeting of different cultures often ends in some form of ***cultural integration*** what means the process in which cultures do not stay next to each other as the foreign ones, neither there persists their conflict, but the multicultural communication closes up in various ways.

- A frequent – and from a position of the dominant culture many times also a purposeful solution – is assimilation. In this process the culture that is economically, socially or as to the power weaker conforms to the dominant one in that manner that the members of the social class leave their cultural patterns, their cultural tradition and identity and they take over norms, values and the tradition of the stronger group. It is in fact the process of the end of the culture.

- „Melting pot" is such meeting of cultures in which the minority culture integrates with the majority one, but at the same time the majority (dominant) culture takes over certain cultural patterns or values from the minority culture. It is the process of mixing of cultures in which as a rule one is stronger and adds the core values to the common mixture.
- The alienation of cultures takes place when intercultural communication stops. The cultures continue to live next to each other but there does not exist a normal and regular cultural exchange. If they do not find other cultures with which they could regularly communicate, they gradually begin to stagnate.
- Another type of alienation is the creation of a ghetto. The majority culture (or, stronger in power) closes the weaker into the closed space and impedes its intercultural communication with the environment. The closed culture begins to stagnate. The relations of these two cultures always concern the power relations which in a final result direct either towards the dissolution of the ghetto, or to the gradual dying out of members of the weaker culture, or to their assimilation.
- The healthiest way of cultural integration is multiculturalism. In this form various social groups understood the inevitability of a regular cultural exchange and they strive to co-operate without the domination efforts. They respect mutually their cultural identities and provide the space for their development. It is not a split of the culture of a certain space or country in many subcultures, but the understanding of the inner variability of culture and its maintenance in its natural state what enriches all participating elements. The unifying moment is not denied (it can be the state, religion, economy, etc.), but none of the social groups concerns itself to be an owner of this unifying moment. They understand it as their mutual wealth.

8.

Under the influence of the global economic exchange in the 20th century also the cultural exchange gains an international character and exceeds into the ***global exchange*** of cultural contents, signs and artifacts. It takes place in two contrary, but at the same time complementary forms:

- Globalisation of culture is the process in which certain cultural values are transmitted far from the place of their origin and remote social

groups or regions acquire them. It mostly concerns the values, which before their extension carried the potential of having universal character – i.e. the potential to address also people out of the place of their origin. At the same time they also represent a local culture of the region or a social group where these values originated. The values, often totally contrary at first sight, thus begin to blend and merge. Behind the dissemination of these values there is many times hidden the economic power of the state of their origin, or the propagandist or information power of mass media. This is also the reason why the globalisation is sometimes changed for Americanisation, that is a penetration of the mass culture of the USA into the whole world. But this is only a part of the whole process.

- An opposite process – regionalisation of culture, also supports this blending. Various regions, ethnic groups, social groups (etc.) express and push forward their cultural identity each time more. Sometimes it is the reaction to the processes of globalisation, at other times only an effort to push forward their own identity. Thus the world at the same time globally mingles the values and culturally splits up and varies. As the result also the multicultural communication becomes more complicated and varied and the cultural exchange enriches.
- Both processes (cultural globalisation as well as regionalisation) come out of the human rights expressed in various national and international documents. It concerns mainly such civic and political rights as the right of freedom of thinking and expression, the right of confession and practising one's own religion, freedom of assembly, etc. From social rights there are in the background of globalisation and regionalisation the right to education, right to participate in the cultural life, right to protection of the results of the scientific and artistic production and others. All these rights support the dissemination of cultural values (globalisation), but at the same time protect the creators of cultural values against their devastation and devaluation and support an origin of new values (regionalisation). Pushing the human rights through by help of multicultural understanding also acts against racism, xenophobia and any kind of discrimination.

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9.

The global cultural exchange is in a principal way influenced by the ***cultural policy***. This means the processes of a purposeful influencing of the cultural exchange by political means. In the processes of globalisation and regionalisation various levels and forms of cultural policy take part.

- In the majority of states in Europe a purposeful influence of the state on the development of the majority national culture, or, on the development of cultures of minorities has become common. In some cases (e.g. France) the state cultural policy is also orientated at and acts in the way of breaking the penetration of the culture of the USA that is stronger in economy and in mass media policy.
- Inside various states similar activities are developed also by non-governmental organisations that very markedly support the regionalisation of culture through their support of certain social groups, certain regions or certain activities.
- Cultural policy is realised in various ways. At all levels of management a basic means represent the distribution of financial means for cultural activities. Moreover, at the nation-wide level a strong means in a form of laws and various regulations is added (e.g. the laws on language).
- An important role in cultural policy is played by mass media. Sometimes they purposefully act in the direction of the support of a certain culture (certain cultures) – especially the state and public-legal media. At other times they support certain cultures without being aware of it. Economically stronger media contribute to the global cultural exchange, economically weaker media often markedly support regional cultures because their impact is mostly only regional.
- In the last decade the cultural exchange at the global level achieves an extraordinary instrument in a form of the Internet. Its influence is unequivocally directed to both – globalisation as well as regionalisation. The prevailing English language in this media and the possibility of a direct exchange of cultural contents markedly supports globalisation of the cultural exchange. On the other side, the accessibility for everybody markedly supports the development of the regional and group cultural activities. The mass media often get under the political influence and in many cases they form a firm part of the cultural policy of the state or various interest groups – only the Internet resists the efforts of poli-

tical influence so far. By now political activities on the Internet represent only one group of activities equal to many others. The realisation of the cultural policy through the Internet is at present only at the beginning because of the technological complexity of such operations (see e.g. the discussion about the approach to the pornographic sites in USA).

10.

It is important to acquaint students with some ***basic categories*** describing culture so as they could better understand the cultural relations as well as the processes of cultural exchange. In forming the multicultural understanding the categories of more scientific disciplines such as cultural anthropology, sociology, politology and aesthetic can be used effectively. They are included at the end of the themes taught in multicultural education because they help to systemise knowledge achieved during the teaching of the previously mentioned nine groups of themes. The categories help in the definition of basic themes and it is much more effective to define them at the end then to start teaching with the definitions without a full understanding of their content. Multicultural education that is purposefully aimed at a wider and deeper explanation than it is only the dissemination of knowledge about culture cannot start with teaching definitions. Teaching must be the result of a deeper understanding.

The categories thus also become an instrument of a further – already independent – understanding of intercultural relations and cultural exchange.

It is necessary to deal with two categories – the categories describing culture and the categories describing society.

Culture

- The starting point for understanding and definition of culture is the category of a lifestyle. The lifestyle is a purposeful and also an unaware way of the selection, arrangement and presentation of contents and forms of the activities of life. It is the result of value orientations, needs, self-expression and self-awareness of an individual or a social group. It also is the selection of the means, which a person uses for his/her life.

It has several layers according to the areas of life, which it concerns – a style of dressing, a style of working, a style of thinking, etc. It also is a way in which a man communicates with his/her environment. Sometimes it is identical with the culture of the community (in contrary to the natural environment in which the community lives). A social group as well as an individual can sometimes „stylise" themselves, what means that they choose some parts of the lifestyle more purposefully with the aim to impress people around. According to the specific features of the style of living it is possible to differentiate relatively easily the culture of various groups.

- Ideational component of culture is a part of the lifestyle and it is a system of values, signs, activities and institutions that create the contents of consciousness, concentrate them, perceive and pass further. Its sense is the social passing (except of a genetic code) of the experience of mankind. Its centre is the system of values, norms and ideals influencing the behaviour of an individual and society. They are materialised in cultural artifacts, which are the result of cultural activities. Their circulation in the society is secured by various institutions (education, theatres, etc.). Thus they are different from technological and economic structures of the society because these serve as the instruments of ensuring the „basic" existence of a man, i.e. his/her existence as a social being endowed with consciousness.
- Ideational component of culture is borne by semiotic systems, that means the systems of signs in which the contents of the human consciousness are objectified and encoded. These systems of signs serve to keep and pass the contents of the consciousness among people, it means that they are the materialisation of the human consciousness. They serve as a means of the self-reflection for building the cultural identity.
- Cultural phenomenon is a basic building element of culture that concentrates in it specific features of a certain culture. It can be a sign, value or idea. By the combination of various cultural phenomena the culture of a social group and a cultural tradition arise.
- From the connections of the cultural phenomena a cultural complex arises, that means a system (not a simple cluster) of cultural phenomena in which some phenomena play a more important role that the others. The cultural complex is not identical with the whole of the culture of

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a certain group, but every culture contains more such complexes (in the European-Atlantic culture e.g. so-called French and so-called American style of dressing).

- In the centre of the cultural complex there is a core of culture, what is a central element giving the culture its characteristic form. The core serves as the basic norm to which other cultural phenomena are compared (e.g. the core of the French style of dressing is elegance). The core also can have a bigger influence if it becomes a centre of the whole culture (e.g. God in Christianity). In such case it influences in a principal manner the production of cultural artifacts, value orientations, selection and creation of cultural signs. Sometimes the cultural core presents the whole system of values (e.g. God in combination with the Then Commandments in the Christian religion).
- Cultural area is a geographic territory in which in cultures of various communities common signs appear. Its characteristic quality is the fact that the development of cultures of these communities shows many common features as a consequence of the similar historical development (e.g. antique culture around the Mediterranean Sea at the turn of the era).
- Cultural circle is a bigger geographic territory in which the cultures of various communities show similar characters. The cultural circle is a more free interconnection of cultures as it is the cultural area – individual cultures are developed next to each other, they communicate, exchange their contents and signs but they do not integrate (e.g. European-Atlantic cultural circle).

Society

The starting point for intercultural understanding in the present Europe is the understanding of the terms nation, ethnic group and citizenship.

- Today it is very difficult to define a nation. Nevertheless, it is basically possible to define nations on the basis of the combination of several signs: it is a common territory, common history, common cultural identity, common language, and common race. It is not possible to apply all of them to all nations, some of them are present more often. According to the preference of some of the signs it is possible to characterise nations in various ways:

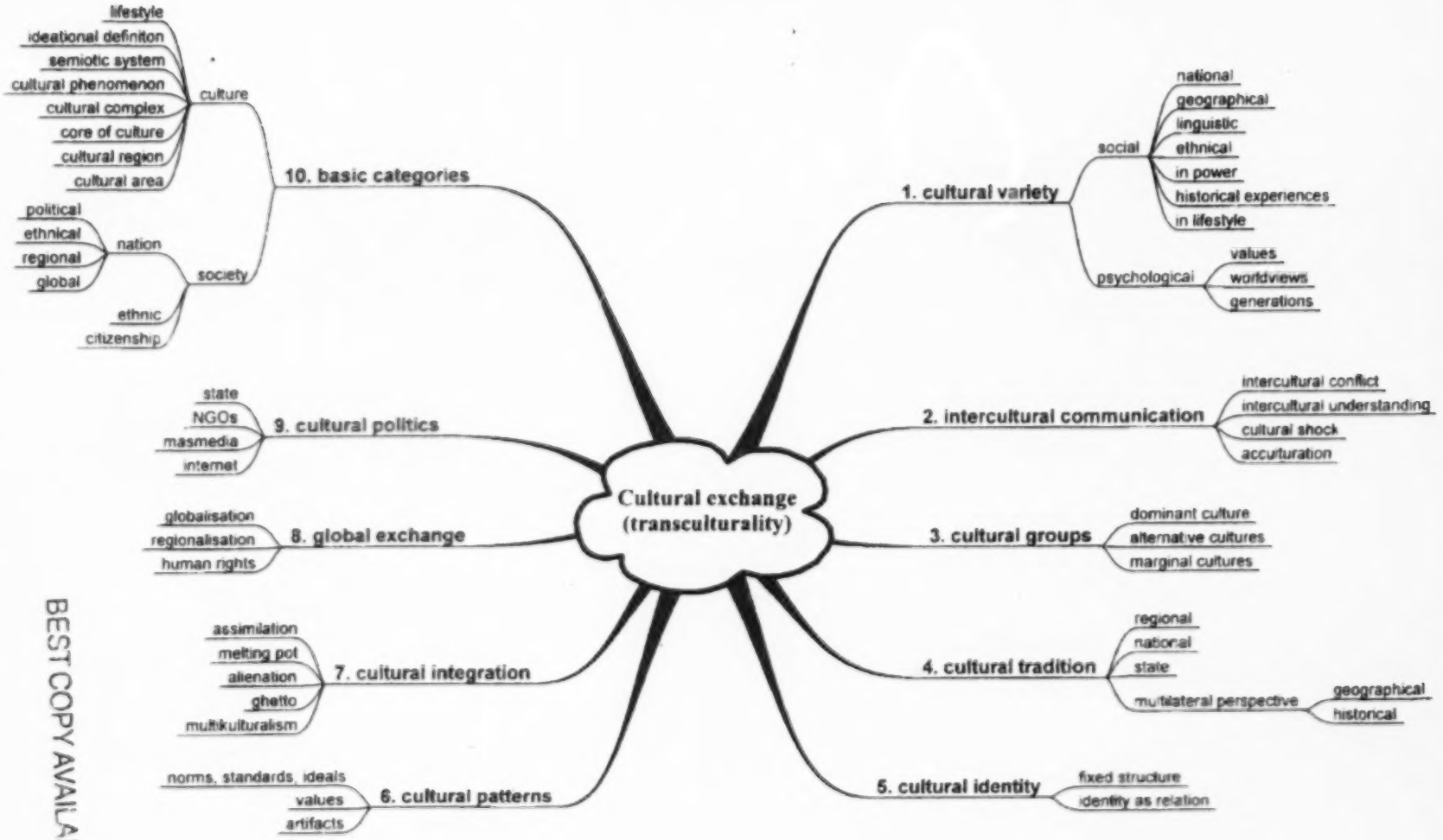
- As a political nation, or, the summary of people living in one state (with the nationality of this state), or in other administratively or by the power determined region (so-called American understanding of the nation).
- As a regional nation also determined administratively, but with a bigger stress on a regional definition and with a lesser stress on its subjecting to the power administration.
- As an ethnic nation defined by its biological roots (so-called German understanding of the nation).
- As by the language determined nation which differs from others by its own language – in such case it can concern an ethnic group living in the minority of a certain state or the ethnic group living in the Diaspora (so-called Jewish understanding of the nation), or the nation is identified with the state (so-called French understanding of the nation).
- As the community defined by the cultural identity where the religion often plays the strongest role. In such case also the groups living in a limited territory as well as other groups living in the Diaspora can become the members of the nation.
- The global nation what is a modern understanding defining the mankind as the one whole regardless the racial, cultural or language differences.

• The term ethnic group is very close to the term of nation, they both are many times identical and sometimes it is not possible to differentiate them. An ethnic group is a group of people living in a certain territory with a certain culture and many times also with its own characteristic language. When differentiating the nation and the ethnic group the biological indicators are used most often. The ethnic group is biologically reproduced practically without the adds of other ethnic groups, or, these adds are insignificant. The nation is understood as a biologically more open entity that also accepts a bigger amount of biological material from other nations. In self-identification of the ethnic group the awareness of the common biological roots plays a bigger role as well as, in self-identification of the nation the awareness of the common history. As to the communication the ethnic group is usually more closed in itself as the nation from which results also a bigger frequency of endogamous marriages in ethnic groups in comparison with the nation that is much more

open towards exogamy. The existence of an ethnic group in a certain territory mostly precedes the existence of a state in the same territory while a nation is often formed only with help of the state.

- The concept of citizenship is connected with the membership of an individual to the community and denotes a firm connection with the community regardless the racial, language, cultural or other differences. The citizenship in modern societies is closely connected with the membership to the certain territorial power. Therefore a part of the citizenship form a set of rights, duties and responsibilities related to the certain legal or political system. The concept of citizenship is very important for multicultural education because it provides it with arguments giving reasons for the existence of equality of people of various cultures as well as the arguments for giving reasons for an inevitability of co-operation of people from various cultures and various social groups.

For better illustration of the above-mentioned survey of the study plan´s themes we add here a graphic expression of the described approach.



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Methods

The methods of multicultural education at universities come out directly from the standards, that means from the characteristic of an interculturally competent teacher. On the other hand the methods which are used have a backward influence first of all at the performance and personality standards, and there first of all at the attitudes which a student forms during the study. It is also necessary to set the methods according to the themes to which the multicultural education is devoted. Direct influences on the methods have also the other areas of education with which the multicultural education co-operates.

Multicultural education in the teacher training presents first of all the education for intercultural understanding and only afterwards getting to know the other cultures. Therefore to its core methods belong the methods that are able to develop experience, feelings, emotions, attitudes, abilities and skills of the student teachers. These are activating methods stimulating students towards their own work, their own approach and towards their independent learning.

The central principle of all methods is therefore an ***experiential learning.*** Multicultural education must be built in that way so as the students on the basis of their own experience found out what does it mean to understand a different culture, how it is possible to enter into the spirit of other culture, how, in reality, the cultural exchange is realised, in which way the relations of cultures influence the world of feelings of a man. All the used methods must be therefore orientated in that way so as they influenced the psyche of students not only through the rational cognitive process but also through the development of non-cognitive functions of their psyche. Only a teacher equipped like this will be able to mediate the intercultural communication in his/her future class.

An important method for the attainment of this goal is a ***co-operative learning*** that means such approach in which the students are actively involved in the common (group) work and achieve skills for co-operation. In the co-operative learning the different styles of understanding and learning as well as the different styles of self-expression are presented. The students thus learn to understand these differences and learn the co-operation, which respects these differences.

Methods of the ***conflict resolution*** help the processes of co-operative learning. In the presentation and solution of conflicts the students are better acquainted with the points of view and attitudes of others, they search for the roots of these attitudes and get to know the variety of individual interests. They learn to look for compromises and common solutions that could satisfy more (different) participants of the conflict.

Co-operative learning as the process of co-operation and the methods of the conflict resolution as the conditions of co-operation should be based on a constant presentation of cultural artifacts in that way so as the building of co-operation took places in the presence of various cultures. For this it is necessary to offer the stimuli for an ***aesthetic perception*** because through the aesthetic perception it is possible to penetrate very effectively into the world of different cultures.

With the aesthetic perception it is necessary to connect the ***analysis and interpretation of texts*** from various cultures or texts about various cultures. The students thus learn to interconnect their perception with a deeper understanding of cultural artifacts, with understanding of signs and symbolic structures in various cultures. The perception deepens also in that way that various interpretations offer various explanations of the signs from different cultures and thus they make relative the truths considered as generally valid.

The interpretation of texts is at the same time the ***interpretation*** of various ***value systems***. In such interpretation the students get to know various ways of the construction of value orientations, they get to know various reasons and motives of the origin of values, they get to know various place of values in the life of a man.

It is possible to interconnect these methods by help of the ***individual independent projects*** set to the students as a task. The effect of a project work in multicultural education is much more bigger in comparison with the effect of simple tasks. Simple and short-term tasks capture only a limited aspect of the cultural exchange or intercultural communication. An independent project can lead the students to a deep and many-sided understanding of a different culture. Especially, when it is connected with an ***empirical research***, with a ***study in the field*** or with the ***excursions*** in which students get to know a real terrain and a real state of a certain culture. Or, when students produce a ***case study*** that can be set as the descrip-

tion of a situation, which is a model of a certain culture. Or, when the students are asked for to produce a ***portfolio***, i.e. a set of documents describing a certain culture, informing about its transformations and connections, containing discussions with people, cuttings from the press, a "diary", excerpts form literature, statistical data, etc. Such portfolio can lead a student towards the achievement of a really general picture about a certain culture what will then bring him/her towards his/her being aware of what all has an influence on the origin and forming of a certain culture.

All the above-mentioned methods contain, of course, an introductory, continuous or a following ***discussion*** as an inevitable way of the exchange of opinions and observations. A part of it must also be a regular use of ***modern technologies*** and ***Internet***. Only in this way it is possible to secure a synesthetic perception, i.e. the combination of various senses as well as the supply of the newest information.

From various reasons (first of all financial) an important part of multicultural education – ***study stays abroad*** – has been up to now neglected in Slovakia. They are absolutely an irreplaceable part of multicultural education. Without them, i.e. without the real experience, without the real experiencing of the student's feelings in meeting a different culture the multicultural education will be only the talking about other cultures. Only the real experience shows a student whether he/she is able to understand and accept a different culture and what all he/she must do so as he/she was able to accept a different culture, take it as equal to his/her own culture and try to understand its bearers. Only in the evaluation of the real experience of students the teacher will see whether his/her influence was effective and whether he/she has brought students to the real intercultural understanding.

A part of multicultural education must also be the ***language preparation*** of prospective teachers. In the Slovak school system this function is each time better fulfilled by the lower levels of schools, that means – except of the completion of knowledge, or, except of keeping a certain level of knowledge – the universities will in the future deal with the language preparation of student teachers each time less.

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Co-operating areas of education

The multicultural education in its presentation of the above given themes comes out of more educational and methodological procedures. In a description of the content of multicultural education it is necessary to define clearly which of the general procedures can be used by multicultural education, or, which from the existing educational procedures and close scientific disciplines can contribute to the fulfilment of its goals.

For the effective multicultural education priority is given to the use of the procedures of civic education, aesthetic education and education for the historical awareness. But it also can work with others.

Civic education by its goals and procedures comes very near to the goals and procedures of multicultural education. The preparation of an independent and responsible citizen who respects other people, is able and wants to co-operate with them – as a final goal of civic education – can principally contribute to the effectiveness of multicultural education: The citizen who respects other people, is emphatic to the cultural variety. The citizen who is able and wants to co-operate with other people, has respect for the unity of mankind and understands the difference in activities of another man. The citizen who acts independently and responsibly is aware of the fact in what kind of the society he/she is and knows what kind of aims he/she can in – although varied – society attain. The civic education is also aimed at the understanding of various forms of human rights and stimulates their respecting. All these qualities of a citizen support the final effect of multicultural education.

Aesthetic education, which works with cultural artifacts, is irreplaceable for the effective work with multicultural education.

As to its content the aesthetic education is aimed at either the presentation of the present culture or at the presentation of the cultural tradition. In both cases the one of its aims is a deeper understanding of the cultural processes and cultural exchange.

By its way of work the aesthetic education is prevailingly orientated either receptively or practically. In the receptive orientation there prevails the presentation of the cultural artifacts and a purposeful development of the aesthetic perception – that means their survival and a deeper understanding. It is at the same time one of the ways of multicultural education

leading to the understanding of other cultures' artifacts. In its practical orientation the aesthetic education develops the practical abilities and skills necessary for the creation of cultural artifacts. It leads to the understanding of the processes of the origin of cultural values, to the understanding of motives of their origin, to the understanding of human experience from which the cultural values originate – and thus also to the acceptance of various opinions and unknown cultural values.

Education for the historical awareness leads to the understanding of historical processes, to the reflection of one's own place in the history of the society and to the ability to evaluate various historical events. By this it noticeably supports the multicultural education that cannot exist without understanding of historical processes in culture as well as without the historical self-reflection. Only by help of the abilities to evaluate various historical events a man can accept a different historical experience and thus also a different culture growing up from that experience.

The multicultural education can secondarily lean on the political education, ethic (moral) education and the comparative religion.

Political education leads to the understanding of the role of various political systems and to the understanding of their impact on changes of the society. The culture many times strongly depends on the political processes – e.g. by the origin of a state in a certain territory also the conditions of the cultural production of a certain nation change. In the cultural processes also various forms of cultural policy intervene and in the present processes of the global cultural exchange the multicultural understanding is even impossible without understanding of the political connections of such exchange.

Ethic (moral) education is aimed at the abilities to co-operate with other people, the ability to accept another man, communication abilities and skills, at the better understanding of oneself. These all are the characteristics necessary also for the intercultural understanding. Their use, however, is appropriate only when the ethic education does not build them up from the point of view of a certain dogmatic structure of moral values.

Comparative religion as a scientific discipline can be transformed in the educational procedures important for multicultural education only in case it does not represent religions from the point of view of the dogma of one of them but presents them as various cultural – historical conditions.

Then the comparative religion can show the deep basic elements and starting points of various styles of living, various groupings of cultural values, various approaches to the production of cultural artifacts – and thus lead to the intercultural understanding.

Finally the multicultural education can lean on the environmental education and cultural anthropology.

Environmental education leads to a common responsibility for the environment, it shows that we have inherited the Earth and we pass it to future generations. It leads to the understanding of the unity of mankind as well as to the understanding of the common responsibility – and thus to the inevitability of mutual understanding and to the development of co-operation. The awareness of the common fate motivates thus to the endeavour to understand other people, to the solution of conflicts and to the production of compromises, co-ordination of activities, co-operation. These are goals, which are very close to the goals of multicultural education.

Cultural anthropology as a scientific discipline equips the multicultural education with the basic categorial apparatus. Categories of cultural anthropology are necessary for the description of the cultural phenomena and the cultural exchange. The understanding of these categories forms a part of the themes important for multicultural education[16]. The teaching of some parts of the cultural anthropology can facilitate the understanding of cultural processes and thus contribute to the intercultural understanding.

[16] *Compare the part Themes.*

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F. THE COURSE OF MULTICULTURAL EDUCATION

This part of the curriculum speaks about the time frameworks for multicultural education, about its possible placement in the study programmes of universities and about the ways of evaluation in multicultural education.

Hidden curriculum

Regardless the inclusion of multicultural education in the study programmes of the universities, regardless the fact to what kind of qualification they lead and in what kind of time frameworks they are developed – the multicultural education cannot be limited only to the explicit teaching of intercultural understanding. It also must always respect and take into account the so-called hidden curriculum, i.e.:

- the ways, by which the given faculty respects minority opinions and expressions,
- the ways, which the faculty prefers in the communication among various cultures,
- whether the organisation and activities of the faculty accept the cultural variety, differentiation of the needs of students from various cultural and social groups, various regions and countries,
- whether there, at the faculty, exists the equality of chances for all,
- whether the atmosphere at the faculty supports competitiveness or co-operation ,
- whether the faculty is organised in a democratic or an authoritative manner,
- whether there exists the space for the expression of and pushing forward the individual or group (especially student) interests and whether such space does not affect negatively the mutual communication and co-operation,
- whether at the faculty the human rights are not violated,
- a way in which at the faculty the discipline is secured.

Without observing and respecting of these and similar principles in organisation and life of the faculty any multicultural education will remain only the indoctrination and endeavour for presentation of a „good" ideology.

The place in the study programmes

Multicultural education in this curriculum does not mean only an isolated theme about which it is necessary to speak to students. It is a complex interdisciplinary educational procedure which forms also the value orientations and attitudes of students. In this form it is not possible to „teach" multicultural education, but only „to educate multiculturally". In such approach the intercultural educational themes can support the growth of a personality of a future teacher but they cannot be the only area of education.

From such character also a position of multicultural education in the study plans of the university comes out. The experts at the Slovak universities[17] therefore do not lay a big stress on teaching of multicultural education in a form of an ***independent teaching subject*** in pre-graduate study (the independent subject is asked for only by 13,2% of experts) and only a small part of them ask for multicultural education in a form of an independent ***study specialisation*** (4,4 % of experts).

More than a half of experts (52,8 %) is of the opinion that the multicultural education should become a part of ***various subjects*** of pre-graduate study. It means the inclusion of educational procedures developing the intercultural competencies of future teachers into a varied range of other subjects (73,7 % of experts were of the opinion that it should concern all teachers). It also means the provision of information about other cultures, provision of the basic categorial equipment for understanding the cultures, development of intercultural empathy and respect for other cultures, elimination of prejudices, it also means the stimulation of understanding of problems of the cultural identity and communication of cultures as well as

[17] *On the basis of The analysis of the needs of the Slovak universities in multicultural education.*

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it means to lead the students towards the coexistence and co-operation. It also means the development of abilities, skills and attitudes necessary for forming of intercultural understanding in future pupils of these teachers.

For the inclusion of the elements of multicultural education in various subjects it is not enough just to complete the information about certain holidays or personalities in the existing syllabi (contributions approach) because in this way the understanding for intercultural communication is not developed, the information is only cumulated. Equally it is not enough just to add the material of another culture to the material about which it is spoken in the subject (additive approach). Although this approach goes further because it already provides also the experience from another culture, it still more or less strictly separates individual cultures as not jointly communicating. The most effective is the transformation approach[18], in which various terms, artifacts, ideas and values are presented and interpreted from various points of view what leads to a deeper understanding of an individual value of a different culture – through this also the conditions for its acceptance are laid.

The methods of multicultural education[19] should thus be used in various subjects of study. The conditions for such use are given by the fact that the methods of multicultural education and the methods of other educational procedures overlap each other (e.g. it is possible to develop critical thinking in lectures about political parties).

Many experts (39,6 %) are of the opinion that the multicultural education should be separated as ***an independent part of other subjects*** – its procedures should be either explicitly titled in the syllabus of a subject or it should form an independent theme in a certain subject. From this reason this curriculum includes a description of the themes that the multicultural education should deal with[20]. Ten themes concentrated around the eleventh – central – denote an effective approach in multicultural education in case it would be separated in a certain subject as an independent unit.

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[18] *The concepts of contributions approach, additive approach and transformation approach were developed by J. Banks.*

[19] *See the part The content of multicultural education – Methods.*

[20] *See the part The content of multicultural education – Themes.*

In case the independent unit would not be devoted to multicultural education it is possible to select only some of the given themes. It is important, however, to keep the concentration of the selected themes around the theme Cultural exchange and to deal first of all with the first, second and eight theme – Cultural diversity, Intercultural communication and The global exchange. These are the most important themes for an adequate understanding of the relations of cultures and they also form the knowledge starting point for forming the intercultural competencies of prospective teachers.

Many experts (26,4 %) ask for the inclusion of multicultural education in the ***life-long education*** of teachers. They also lay stress on the development of the theory of multicultural education through the doctoral (PhD) study programmes at universities. If we realise that the multicultural education should rather be a part of various subjects, the independent postgraduate study with the title *Multicultural education* possibly would not be effective – it would be probably orientated at the „teaching", not at the „education". Thus also in the life-long education of teachers the procedures and methods of multicultural education should be included in various subjects and study specialisations.

Nevertheless, in all cases it is important to use the whole scale of methods of multicultural education because only in this way it is possible to realise its goals and really form the intercultural competencies of a future teacher.

In the ***doctoral study programme***, however, it is more helpful to set a concrete theme from multicultural education as the content of theses because it enables to develop the theory of multicultural education.

The place of multicultural education in study plans depends first of all on the intentions of the faculty and the department, on the composition of the existing study plan and on a perspective strategy of the faculty (department). This curriculum is built in that way so as it provided the ground materials and the possibilities for the selection of an individual form of multicultural education.

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Time frameworks

The concrete time frameworks for multicultural education depend directly on its place in the study plans of the faculties. It is not possible to prescribe a concrete schedule because it depends on priorities, which will be set by the concrete faculty (department). However, the time frameworks in any form should be built in that way so as it would be possible to realise the goals of multicultural education, that means to form intercultural competencies of a teacher.

Evaluation

The overall aim of the evaluation in multicultural education must be different form usual conservative school practice. It is not possible to set the absolutely valid criteria of evaluation because this education concerns a many-sided development of the personality, which in every student begins from a different starting line due to the fact that each student comes to school with different abilities and attitudes. Thus it is not possible to evaluate all students by equal criteria. Although they all should gradually attain certain common standards in their cultural competencies, the evaluation of their progress must be individual. Also this will suppress a competitive character of evaluation, which in multicultural education cannot prevail. Multicultural education concerns the attitudes and value orientations, therefore it must become a part of the endeavour of students. It will be successful only when the students will understand the goals of multicultural education and they will accept them as their own. Only in this way its influence can be interiorised and only in this way it can be successful because it becomes a part of the attitudes. Competitiveness, an effort to be the best, is the motive coming from the outside – after the loss of this outer press also the effort aimed at the multicultural understanding will lose. Multicultural education can be successful only when the motive will be interiorised and a student will accept the importance of intercultural understanding as a part of his/her value orientation. That is why the evaluation must be orientated at an individual progress of students and not at the comparison to some general norm.

The evaluation in multicultural education in the preparation of teachers has three parts – monitoring of the process, feedback to the students, and verification of the results of education.

Monitoring of the process means that the university teacher continuously follows how his/her students work, whether the process of education is realised in that way so as the basic values of humanity were applied in it[21] and whether it realises the goals of this curriculum[22]. The condition for such monitoring is a continuous self-reflection of the teacher's self, reflection of his/her relation to the students and the reflection of the way of work of the students (as well as mutual interpersonal relations).

In this process a pedagogue must support students in their „self-learning" activities, he/she must follow whether the individual or the group needs of the students are respected, he/she must recognise when and how the new needs of the students arise. This all must be related to his/her plan of the lesson or programme of multicultural education.

The essence and the goal of the monitoring of the process of multicultural education are to secure the forming of intercultural competencies of students with respect for their individualities. Besides, its role is to follow at the same time whether a pedagogue is able to adapt to the concrete needs of the process of education what means that he/she must eliminate the rigid and dogmatic procedures in the programming of his/her educational influence.

A teacher must provide the ***feedback*** to the students during the whole process of multicultural education. It is important because the multicultural education does not develop only the cognitive abilities of students where it would be enough to evaluate them at the end of the process by the knowledge test. The feedback during education is based on the input recognition of the needs and individual qualities (abilities, skills) of the students in that way so as the pedagogue knew which individual qualities must be in students developed more and which less. In case he/she works with a culturally homogeneous group the needs will be different from those appearing in the work with a culturally heterogeneous group.

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[21] *See the part Goals of the curriculum.*

[22] *See the part The sense of multicultural education – Key values.*

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The feedback must be aimed in that way so as the reactions of students to it helped to fulfil the goals of multicultural education, that means so as it helped to form the intercultural competencies of prospective teachers[23]:

- The most simple knowledge tests that show the students how they pro ceed in the process of getting to know the other cultures. This feedback speaks about the content standards in intercultural competencies.
- The more complicated feedback is orientated at the skills (performance standards). The pedagogue introduces the students into situations in which they must show their communication skills, skills in the solution of conflicts and in critical thinking, etc. The result in these cases can be seen relatively very easily and quickly – the students of education will very quickly find out that they were not able to solve the model conflict during the lesson or that they did not take up a sufficiently critical standpoint to some cultural fact and uncritically let it gain control over them, or, they were not able to develop a suitable pedagogical material for multicultural education. The feedback orientated at the skills can use first of all various model situations and the following discussions about them, various self-evaluating tests, as well as various kinds of methodics of the comparison of work of students.
- Multicultural education uses even more complicated procedures in case of the feedback orientated at the abilities of students (performance standards). Here it is also possible to make use of model situations in which the students show their abilities to enter into the spirit of other culture, respect the individuality of other man, the abilities to present their own individuality without hurting the others. The most difficult part of such feedback is a discussion-taking place after the solution of model situations. Here the pedagogue must proceed very carefully because he/she must respect the individual abilities of his/her students and evaluate the progress they made. The pedagogue must not compare every student with one absolute norm. It means, he/she must lead the students individually in unusual situations, accept their previous experience and enable them to understand a different starting and finishing level of their abilities.

[23] *See the part Intercultural competencies of a teacher.*

- The most difficult way of the provision of the feedback is a connection towards the attitudes of students (personality standards). The attitudes are complicated psychical states narrowly connected with the process of experiencing, character, value orientations, etc. To provide the feedback towards the changes of the attitudes of students thus mean to hold a mirror to the whole personality. A suitable beginning for such mirror and in relation to intercultural competencies is to draw the students' attention to the prejudices and rigid mechanisms in thinking or behaviour in that way so as the teacher pointed out a wider orientation of the attitudes of a student in case he/she faces a certain model situation. A part of the feedback is also getting a student in a requisite direction of the evaluation of reality – but always having in mind the goals of multicultural education.

Verification of the results of multicultural education is not easy at all due to the fact that in a conclusion of the process there cannot be used the knowledge tests which do not fulfil the whole range of the goals of multicultural education. This process concerns a many-sided development of a personality (abilities, knowledge, skills, attitudes) and therefore the model school situations will not be sufficient for the verification of the results. So as to recognise whether the multicultural education was or was not successful it is necessary to follow a student in a real situation – during his/her teaching practice, which is part of his/her study at the university. Only in such situation a student can show his/her intercultural competencies. If it is not possible to make use of the teaching practice of students then the most appropriate for the final evaluation are the application tasks in which the students solve in a model way the real tasks from the school practice.

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